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that the prophets had completely revolutionised the religion of Israel, that it was wholly through them that the national religion founded by Moses became the religion of the world, and that they prepared and fitted the religion of Israel to become the parent of Christianity.

Truths of such importance, and so recently acquired, concerning things which affect every man's dearest interests, should not be restricted to a small circle of scholars, as if constituting an esoteric doctrine; but every educated man and woman has a right to hear of and to know about them. This is the purpose which this little book is designed to serve. It presupposes no special knowledge, but seeks to give a popular presentation of its subject-matter, by explaining first the nature and import of Israelitic prophecy, indicating what in Israel's own view a prophet was, how this phenomenon is to be explained, what position it occupies in the history of the religion of Israel, what its presuppositions are, and in what manner, thus, it sheds light on the period of time preceding it. To this is added an attempt at a historical valuation of Elijah, who occupies in so far a place apart as we possess nothing written from him. Next, the productions of the prophetic literature of Israel which have been preserved are examined in the chronological order established by Old Testament inquiry as the result of profound and laborious research. The historical conditions and the contemporary environment of the various prophets are portrayed, their significance, their peculiar original achievements briefly characterised, and finally the attempt made to assign and establish for each prophet in the developmental process of the religion of Israel his logical and organic position—in what respect his influence was promotive, and in what respect reactionary; so that the little book may be viewed as a brief sketch, presenting only the salient and important outlines, of the religious history of Israel from Moses down to the time of the Maccabees.

AUTHOR'S ADVERTISEMENT.

THE MESSAGE OF MAN. A Book of Ethical Scriptures. Gathered from many sources and arranged by *Stanton Coit*. London: Swan Sonnenschein & Co. New York: Macmillan & Co. 1895. Pages, 323. Price, \$1.75.

"Inquire not who spoke this or that, but attend to what is spoken." In conformity with this idea, Mr. Coit has obliterated as much as possible, in the compilation of this ethical anthology, the individual traits and circumstances of the sources from which he has drawn his materials, and has sought to weld the old and the new together under fresh relations, applying to all the varied exigencies of modern life. After stating that the writings of the past are for us only sands from which each must gather out the gold-dust, he says: "But when, with no solicitude except to be faithful to his own personal want and sense of truth, the compiler has gathered the best utterances—the best for him—concerning the Moral Life of Man, he finds that he has stored up something more than a mere heap of unrelated particles even of gold, he discovers that the thought-edges of one saying match with those of another, and the emotional flush of one mounts into the warmer glow of another, as if each

had been made for each." Many think that a thought loses its life when torn from its organic context, and it is certainly true that the weight and significance of an utterance for us depends much upon when and how it was said. Some sayings in the religious and secular literature of the world have a universal and eternal value like the formal truths of mathematics; by their very nature they contain, in abstract, symbolical formulae as it were, the condensed results of large social and ethical experience. But there are other utterances, of weight and power, too, which receive their coloring from the time and the things to which they were applied; if we take these in their literal tenor, and as applying in full force to the conditions of the present, we are apt to form narrow or extravagant judgments, and our actions will suffer accordingly. For persons who feel thus, as for those whose bibliographical tendencies are uppermost in character, and these form the larger number, Mr. Coit has supplied a general index and an index of authors and editions, giving accurately all his sources. The selections are beautiful, and, as a rule, appropriate, although in some few cases, of course, they illustrate the compiler's own opinions on modern questions, and not those of all impartial thinkers. All the best books of the world's literature have been turned to account in the compilation. μ .

L'ÉDUCATION. By *F. Picavet*. Paris: Léon Chailley. 1895. Pages, 232. Price, 4 francs.

La Vie Nationale is the title of a new library of social and political sciences, published by Léon Chailley, Paris, of which M. Picavet's work is the fourth volume, the three former being on *Politics*, *Commerce*, and the *Social Question*. M. Picavet has given us a very interesting and graceful little book, from which one can gain a clear picture of educational matters in France, without the expenditure of much time or labor—such a picture as every one should have who wishes to understand the history and significance of a country. The book is divided into three parts: (1) "The Past," consisting of a historical sketch of the old attempts in the direction of national education; (2) "The Present," consisting of a review and criticism of the present organisation, which, according to the author, lacks unity and cohesion; and (3) "The Future," where advisable reforms are pointed out. μ .

A COMPANION TO PLATO'S REPUBLIC. By *Bernard Bosanquet*. New York: Macmillan & Co. 1895. Pp. 439. Price, \$1.75.

The idea of writing a companion to Plato's *Republic* was suggested to Dr. Bosanquet by Mr. Walter Leaf's *Companion to the Iliad*, and by his experience of the intense desire for a closer knowledge of Plato felt by many students who could read him in a translation only. Philosophy loses sorely by translation, and commentary, Dr. Bosanquet thinks, can do much to restore its real meaning. He has made no attempt at textual criticism, but has simply endeavored "to bring home to English readers or to novices in Greek the sort of interpretation which a tutor at Oxford or Cambridge would probably lay before his pupils." The translation to which the